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NOTE.—The editor does not hold himself responsible for any statement made in contributed articles.

All communications for the BULLETIN should be addressed to Allen C. Thomas, Haverford, Pa.

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THE JOHN WOOLMAN MEMORIAL ASSOCIATION.

BY AMELIA M. GUMMERE.

On the outskirts of Mount Holly, New Jersey, along what was once the Springfield Road, now Branch Street, stands a little old brick house, gable-end to the road, which tradition for a century past has called John Woolman's house. An occasional visitor has been in the way of doing reverence there to the memory of the Quaker philanthropist, and going his way, to be told of the doubt as to Woolman's ownership. Several years ago the New Jersey Legislature started a movement to purchase the quaint old place as a Woolman Memorial, but failing to find any deed for his purchase, that body gave up the attempt. Several private individuals have from time to time become enthusiastic over the possibilities of such a memorial to Woolman, but until the present, nothing has been accomplished.

During the past year, while at work on the Journal (which, it is hoped, will be published during the coming winter), the writer has frequently turned over a page in Woolman's private account book,[1] to which was stitched, with a bit of silk, a small paper in Woolman's handwriting. It is a memorandum headed "Specifications for Building a Brick House, 1771." The page to which it was sewed, already threatening to tear away, contained the payment made to various workmen who furnished the bricks, made the great iron door-hinges, did the mason work or glazing, etc. Upon examining the paper one day last winter, the sudden thought arose that these dimensions were very curiously close to those of the house in Mount Holly. A prompt visit there proved the identity of the building at once. Every item was exact; not an inch variation was found in the measurements, and the iron strap-hinges on the doors, the situation of fireplaces and stairways, and even the number of panes of glass in the small windows in the attic, were all as described in these specifications.

[1] Woolman's Manuscript folio of his Journal (final copy), his private account books, marriage-certificate and letters are now owned by the Historical Society of Pennsylvania.

This was the confirmation of a persistent tradition, but the present disturbed period hardly seemed the proper time to ask for contributions for its purchase, although no birthplace or other home of Woolman now exists.

In June last, however, the wife of the Irishman, who for seventeen years has lived in the old house, sent word that certain alterations were contemplated which, if carried out, would quite ruin its quaint originality. A hurried visit resulted in securing a three months' option on the house and an acre and three-quarters of ground for $1,800. Three years earlier it could have been had for $1,200.

The summer months were passed in making appeals for money. Several persons, on account of family association, or through admiration for the life and character of Woolman, came forward voluntarily with contributions and enthusiastic letters; very few of those who were asked for contributions failed to respond. Interest in the undertaking is widespread. New England Friends are almost as largely represented as are those in Philadelphia; and non-Quakers who love Woolman—and they are many—sent in their contributions and appreciation. Ex-President Eliot, of Harvard, in making his contribution, told us that he sent it because of his high appreciation of the character of Woolman. Ex-President Hazard, of Wellesley, wrote, "You are quite right in thinking I am interested in your project of preserving John Woolman's house. I hope that you will have the notes of specification and the memorandum of bills for the workmen, which you say you found in his manuscript, printed, so that they can be kept in the house itself. I am very glad to send a small contribution toward its purchase." One Boston contributor wrote, "I have read and reread Woolman many times." It was gratifying to find how widely appreciated Woolman has been, and the work of raising the necessary funds therefore became an agreeable one, since almost every letter brought some cordial word of encouragement. On the date set for the purchase, all the money was in hand. The deed was signed on October 9th, and the property is secured.

How shall this property be held? The Friends' Historical

Society is not incorporated and therefore cannot hold property. New Jersey laws are more rigid than those of some other States in this respect, and it was deemed wiser to form an independent association. This has been done, the contributors being the original members. Trustees, of whom a majority must be residents of the State of New Jersey, have been appointed, and the Certificate of Incorporation has been recorded. As soon as the premises are vacated, repairs, which are greatly needed, may be begun.

The spirit of John Woolman would be little revered or understood if this house, hereafter to be known as the John Woolman Memorial, were to be of interest merely to the antiquarian. Valuable as the historical associations are, the Act of Incorporation recites that it shall also be preserved for "the purposes of social service in the spirit of John Woolman." Just how this object shall be obtained is yet to be decided. Several applications for caretaker are already filed. Two groups of Friends have inquired about the possible use of the house for week-end conferences. Its size, however, precludes many over-night guests, and much thought and some money will be needed before it is habitable or comfortable. Two rooms and a lean-to kitchen comprise the lower floor. Each room has a large fireplace, in one of which is still hanging the old *crane*. A corner staircase leads with an abrupt turn to four small bedrooms on the second floor, with all the rafters in the ceilings exposed. A tiny secret cupboard on the first floor and another in a bedroom are the only conveniences of this kind in the house.

A winding staircase leads from the second floor to the attic, one end of which has been partitioned off for a small bedroom. In this attic the present occupant found a quantity of old hats, bonnets, walking sticks and "lots of old papers!" All were remorselessly burned. What the papers were one can only wonder, and regret! An excellent brick-paved and arched cellar stored the winter food and vegetables for the family in the old days, and may do so again. The external appearance of the house admits of making a most attractive spot, when the repairs to chimneys, doors and roof, with fresh painting, are done. No smallest fea-

ture of the house is to be altered, but the essential need is now speedy repair as it stands.

Every visitor notices the lettering on the west side of the house, directly over the entrance door, to which the present wide porch is a recent addition; the holes have never been filled for the beams which held the original little protection over the door, shown in the illustration. These letters are

W
I E
1783

and the puzzle has been solved by the discovery that they stand for Jabez and Esther Woolston, to whom John and Mary Comfort sold this house. More mysterious are curious figures and faint letters on the opposite, or east, side. These have been studied by more than one expert, standing on ladders and using magnifying glasses, with care and risk! During the past year some very misguided person has hopelessly ruined the dim marks by scratching deeply with a nail or knife the old date, making it 1751. This mistaken zeal will dishearten the antiquarian!

1771 was the year in which Mary Woolman married John Comfort. Their marriage certificate was beautifully written by her father, and is now owned by the Historical Society of Pennsylvania, owners also of the Journal. They lived in this house, and her mother made her home with them until her death. The family later removed to Fallsington, Pennsylvania, John Comfort's former home. These specifications would seem to indicate that the house was built for Mary on her marriage. Very brief must have been her father's residence there, since he sailed on his voyage to England on May 1, 1772, never to return. But a house built by Woolman is more characteristic of him than one in which he lived, built by another; and in the absence of any vestige of his birthplace or other home, we are glad to preserve this as his Memorial.

It is proposed that the caretaker have the house rent free in return for its care and for attentions to visitors. There is an opportunity to raise some special product on the acre and three-

quarters of ground in the rear, which may help in the upkeep of the house. This garden is at present much of a wilderness, although good crops have been raised on it this summer. Fences are down, chimneys need repointing, and the only water supply being from an outside well, the piping of the house from the nearest main, some two blocks distant, must be considered, besides adding a little simple plumbing to the equipment.

All this will cost several hundred dollars more. Does not the need appeal to some of our generous members, who are not as yet represented in the Association?

The Trustees of the John Woolman Memorial Association are:

Isaac Sharpless, Haverford, Pa.; L. Hollingsworth Wood, Mt. Kisco, N. Y.; Charles F. Jenkins, Philadelphia, Pa.; Amelia M. Gummere, Haverford, Pa.; Caroline H. Engle, Mt. Holly, N. J.; Annie L. Woolman Jones, Moorestown, N. J.; Howard M. Cooper, Camden, N. J.; Henry Tatnall Brown, Moorestown, N. J.; C. Walter Borton, Moorestown, N. J.

SOME ACCOUNT OF A JOURNEY TO THE CHEROKEES[1] IN 1839-1840; BEING EXTRACTS FROM THE JOURNAL OF DAVID E. KNOWLES.

The manuscript of the Journal of David E. Knowles having come into the keeping of Friends' Historical Society of Philadelphia, it has been thought by the Council and Editor that extracts from this simple record will interest the readers of the BULLETIN. There is less introspection than is usual in such diaries, and frequently there is little more than a statement of miles driven and places visited. Such entries will not be printed, except so far as may seem needful to indicate the course of the journey. The earlier parts of the Journal are given in full, to show the discouragements which were encountered at the outset.

[1] The Cherokees were living in what is now the northeast corner of Oklahoma.

It is not proposed to give the account of the visits to the meetings of Friends in the Middle West and elsewhere, but in general to restrict the extracts to those relating to the Indians.

The travelers started from East Farnham, Province of Quebec, Canada, near the Vermont line, and, with the exception of the steamboat ride on their outward journey from Cincinnati to Little Rock, Arkansas, the whole expedition was made by carriage and horses. A nephew of the wife of David E. Knowles writes, "I was but a boy when Uncle David and Aunt Drusilla (who was my mother's sister) started on that long journey. . . . They went away with one horse and came back with two, one of them being the same one they drove away, a fine gray Hambletonian mare. They drove all the way to Iowa, when it was a territory. . . . I think it was a very heroic undertaking for a lame man."

David E. Knowles (1801-1848), the writer of the Journal, was born at Orange, Massachusetts. He was descended from Henry Knowles, who came to Boston in 1635 and went to Portsmouth and Warwick, Rhode Island. Samuel Knowles, of the fifth generation (1762-1832), lived at different times at Monkton, Vermont; Orange, Massachusetts; and East Farnham, Province of Quebec, Canada. He married Sally Woodard, and one of their six children was David E. Knowles, the writer of the Journal. David E. Knowles married Drusilla Hoskins, who accompanied him on his long journey.

An account of the Meeting of East Farnham by Joshua Bull, a member of the Meeting, was published in the BULLETIN for Eleventh month, 1908 (Vol. II, pp. 113-118), supplemented by an account of a visit to East Farnham in 1830 by Dr. Rowland Greene.

David E. Knowles "was acknowledged a minister of the Society of Friends prior to 1836," and "was faithful in his calling." "In the latter part of the year 1839," says the *Memorial,* issued by Fordham Monthly Meeting, 23d of Fourth month, 1849, "after passing through many exercises and conflicts from within and without, he gave up to a prospect, under which he had labored for a length of time, of performing a religious visit

to Friends in Indiana and Ohio, and also to some Indian tribes west of the Mississippi River, and especially the Cherokee nation, in which his wife was nearly united with him."

It is easy to understand how his friends might hesitate to encourage a man in poor health, with one leg almost useless from disease, to undertake such a journey, independently of the inevitable nervous and mental strain involved. However, the two obtained the usual documents of concurrence from Farnham Monthly and Ferrisburg Quarterly Meetings and set out in their own carriage on the 18th day of Eleventh month, 1839, on their long pilgrimage of twenty months. The beginning of the Journal is as follows:

THE ACCOUNT.

Second day, 18th of 11th mo. 1839.—Having obtained the approbation of the Monthly and Quarterly Meetings, and made the necessary preparation, we set out from Robert Hazzard's at Ferrisburg,[2] reached Salisbury that evening, next day to Danby through several snow-squalls. Stayed with Prince Hill's relations one day on account of the roads; the snow being four inches deep, our beast balled up very much.

21st, Fifth of the week.—The weather cold. We proceeded over Dorset Mountain, the snow about eight or ten inches deep on the top, and not more than two at the foot of the hill on the south. The road rough, yet we rode thirty miles; next day twenty-seven miles, stayed at South Williamstown. Seventh of the week took breakfast at Nathan Biers (?) at Lanesborough. Stayed that night at Great Barrington, having left the snow and rough road about noon. Travelled thirty-seven miles that day. (This is in Massachusetts.)

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[2] Ferrisburg, Vermont. When Canada Yearly Meeting was set off from New York (1867), Farnham Monthly Meeting was retained, Friends in Vermont being so much nearer than any in Ontario. Farnham was the only Meeting in the Province of Quebec. Ferrisburg, the nearest Meeting, was eighty miles distant.

24th, First day.—Rainy, rode twenty-seven miles to reach Richard Carman at Northeast, stayed one day. Third day to Stanfordville (State of New York).

27th, Fourth of the week.—Attended the Creek Meeting. Fifth day at Nine Partners Meeting, stayed at Isaac Thorne's to cleanse our garments. Seventh day went to the Branch Meeting place near Oblong, and had a meeting with the few Friends there in the evening. Friends seemed glad of the visit and we were satisfied on our part.

1st of 12th mo., First of the week.—Rode to New Milford thirteen miles (Connecticut), and attended Friends' Meeting there. Stayed at Lewis Haverland's (Haviland's (?)). Second day rode thirty miles Amawalk (the name of the meeting) Meeting. Stayed at Joshua Putney's (State of New York). My wife had a severe sick headache and soon retired to bed which was unusual for her and I was much alarmed. She was much better in the morning, but, thinking it not best to proceed, we staid at Isaac Mekeel's and attended Meeting at that place on Fourth day and went to Elihu Griffin's.

5th of the month.—Fifth day attended Shappaqua (Chappaqua) Meeting, staid at Samuel Haight's that night.

6th, Sixth day of the week.—Went to Purchase to Ebenezer Haviland's, thinking some of going to York (New York) the next day, but wishing to see Richard Mott,[3] and the more so on finding he was one of the Committee on Indian Affairs, we rode back four miles to his house the next day, were kindly received and stayed all night. He seemed to enter deeply into feeling with us in the prospect before us.

8th, First of the week.—Attended Meeting at Purchase and rode again to Ebenezer Haviland's.

Second day.—Rainy so we went to Richard Carpenter's, another of the Indian Committee.

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[3] Richard Mott (1767-1856) was one of the ablest and most distinguished Friends of the nineteenth century. At the time of this visit he was seventy-two. See BULLETIN, Vol. III, pp. 139, 140.

Third day.—Attended Mamaroneck Monthly Meeting. After our certificates were read a Friend addressed the Meeting, spoke of the greatness of the prospect, and the trials and exercise that must have been passed through in proceeding thus far, and that greater ones must no doubt be experienced if it be carried out. Then spoke of the travels of Daniel Wheeler and others. Now I leave it to the reader to judge what must be our feelings to find our Friends abroad thus brought into feeling with and for us; which was by no means the only case of the kind already met with by us.

12th, Fifth day of the week.—Proceeded to (New) York where we were kindly received at Robert H. Bowne's.

Sixth day.—Several Friends called to see us; some of them were of the Indian Committee; we, being from a remote part, finding ourselves thus circumstanced, felt like mites amongst them, and not a little tired in our minds. And as I was sitting alone, endeavoring after quiet resignation, this language sprang in my mind, "I know thy pride and the haughtiness of thine heart, to see the battle thou art come" (1 Sam. 17: 28); but being favored with composure of mind, and reflecting on the abundant evidence I have been favored with of the right of the day in which we are now going, I felt that with such favor I could go where able warriors despaired, with humble confidence in Him who hath hitherto supported. We spent the evening at ————————. In conversation found the Committee, on hearing there was some trouble among the Indians, had concluded that nothing could be done for them at present. I let him know we had no idea of giving back from pursuing our prospect. In reply to some observations made, my wife said, "We have not come here to beg for money." We informed them that if the Committee could with propriety forward us on our way by writing to Committees, or other Friends to the West, by which we could get a readier introduction to the Indians, it would be very acceptable, and if we could be useful to them in forwarding the view of the Yearly Meeting and not infringe on our prospect, we were very free to do it.

14th, Seventh day.—Comfortable in body and mind this morning. Afternoon walked out past the new Meeting House [4] to Mary Merritt's, took tea and returned to our lodgings.

First day.—Dined at Henry Hinsdale's; spent the evening at Nathaniel Hawkshurst's. The visit closed with a short opportunity in which his wife, Sarah, gave vent to her feelings which tended much to our encouragement; we returned to our lodgings with thankful hearts. Second day evening, by invitation attended the Meeting for Sufferings where a memorial was directed to the State Legislature on behalf of the colored people of that State; a draught of a memorial to Congress on the subject of Slavery not being produced as expected, it adjourned for two weeks. All of the Indian Committee present stopped at the rise of the Meeting, who saw nothing to do relative to their appointment, or that would help us on our way, and seemed much discouraged about effecting much agreeable to the views of the Yearly Meeting. One Friend had considerable to say on the difficulty of the journey and the unsettled state of the Indians, and very much regretted that any Friend should think of going among them at present; and said to this effect, "If our Friends could feel to give up their prospect and return home, I should think it the best thing they could do." But my feelings could not accede to that, but, believing it right, answered to this amount, "Such have been my feelings under the prospect and such the evidence I have felt of the right of it, that I have no idea of giving up the pursuance of it at present," and so we parted.

11th, Third day.—Several Friends called to see us, whether from an idea of what passed last evening I do not know, but they were very much concerned for us and spake encouragingly. Next day left (New) York accompanied by our kind and feeling Friend, John Hancock. Some other Friends met us at the boat, who parted with us in a feeling manner.[5] We landed at Eliza-

[4] This was the meeting-house on Orchard Street, built in 1839. It was occupied until 186—, when the house on Twentieth Street was built.

[5] When it is remembered that these two Friends expected to drive in their own carriage from New York to what is now the northeast

bethtown Point and parted with J. Hancock. Proceeded alone to Jacob Parker, Rahway, nine miles, attended Monthly Meeting next day. Then to Stony Brook, Sixth day, Joseph D. Shotwell being pilot. We were received very kindly at David Clark's by his wife Julia Ann and his sister Elizabeth Kirkbride.

21st, Seventh day.—Rode to Philadelphia, forty miles, Isaac Craft going with us. We reached John Paul's about six in the evening. We there met with Jacob Green of Ireland, and his companion James Smith of Miami Meeting, Ohio, all in health.

22nd, First day.—Attended the Meeting for the Northern District both before and after noon. The day closed with earnest breathings to the Lord for preservation in the right.

Second day.—The storm that was severe yesterday is not over, the snow about eight inches deep. The weight of the mountains seeming to be upon us and no way to escape, we endeavor to seek for quiet and patient resignation, trusting in the Lord alone. Several Friends called to see us, among them Robert Scotton (?), George Elkinton, Ann Scattergood, widow of Joseph, son of Thomas Scattergood. The day closed and the storm not over within or without.

24th, Third day.—Felt much inclined to leave the city this morning, but no way for it, Friends thought best for us to stay to Monthly Meeting. Jacob Green seemed to feel much for us and rather advised to call Friends together and lay the subject before them, saying that such was the difficulty that we must meet with perhaps the will might be taken for the deed and we released. This we endeavored to weigh as well as we could, but did not feel so to do, trying as things were. On being about to leave the city, a Friend came to me and expressed much feeling for us and said he believed it was the general mind of Friends as far as they were acquainted with circumstances that it was hardly warrantable and "was it my own case," said he, "con-

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corner of Oklahoma, doubtless with little appreciation of the fatigue, exposure and risks before them, the position of the New York City Friends can easily be understood.—EDITOR.

sidering the difficulties I should think almost forbidding, but I cannot judge for you, each one must judge for themselves, I feel much for you and desire your preservation," also said he did not doubt the sincerity. So we left the city about four o'clock, and rode twelve miles to Benjamin Maule's, Edward Richie very kindly going with us. The snow was so much drifted once we had to leave the road some rods we rejoiced that we had left the city and got on our way again.

25th, Fourth day.—Rode sixteen miles, dined at George Ashbridge's. E. Richie left us. We rode eight miles more and stayed at Joseph Bailey's in Downingtown.

Fifth day.—Rode twenty miles to Isaac Evans', the turnpike only passable because of the drifts. The toll was three cents per mile.

Sixth day.—Started again, Isaac Evans with us; we soon found our wagon wanted a little repairs, and a storm being at hand, we returned with our friend to his house, a heavy rain fall. We attended their Meeting at Lampeter First day.

30th, Second day.—The weather fair and the pike good, we set off. Rode to Columbia, dined at Jonathan Pusey's, then crossed the Susquehanna by bridge one mile and twenty rods long, then went to little York. Twenty-eight miles this day, the snow twelve inches.

Third day.—Rode eighteen miles, the snow grows deeper as we advance towards the mountains.

1840, 1st mo. 1st.—Travelled eighteen miles to the foot of South Mountain.

Fifth day.—To Chambersburg and three miles towards Hagerstown, the road much drifted.

Sixth day.—Turned back to Chambersburg, took the pike towards Pittsburgh; came to the foot of Cove Mountain the snow said to be two feet or more on a level. Saw two wagons, twelve horses each, pass our inn, going up the hill now near sunset.

Seventh day.—Hired a man to go up the hill, it being four miles, and take part of our load. Here we saw a man that was hurt last evening by two wheels of a wagon going over him, he said, carrying twenty-seven hundred yet the leg not broken. Then came down the hill the snow much drifted, the road very narrow and bad. Had to wait two hours in one place for two wagons to pass by going up the hill, twelve horses each. The snow three feet. Rode eight miles this day, met William Fisher from Ohio. Stayed at Meconnetstown (?).

5th, First day.—Travelled fifteen miles. Drusilla (his wife) walked up sideling hill three miles one walk, in all five miles at least.

Second day.—Went sixteen miles. Were stopped two hours between 6 and 9 in the evening for four large waggons to get out of the way, all within half a mile of the inn.

Third day.—Rode six miles and got a sled made to put our wagon on and started about noon.

Fourth day.—Rode fourteen miles and stayed at a dirty place indeed.

Fifty day.—Crossed the Allegheny Mountains, stayed four miles west of Summerstown (Somerset ?).

Sixth day.—Crossed the Laurel Ridge; rode twenty-four miles to Mount Pleasant, Pennsylvania.

Seventh day.—Rainy; left the pike and went towards Brownsville; rode twenty-four miles, stayed six miles east of the town. On taking a retrospect of our journey over the mountains, the many dangers we have been favored to pass unhurt, our hearts were warmed with gratitude, and we felt livingly, though secretly, to praise the holy name of the Lord.

[Our Friends now spent some time visiting the Friends in southwestern Pennsylvania, and crossing the Ohio River at Wheeling, Second month 7, 1840, began to visit Friends in Ohio.]

(*To be continued.*)

"THE HENRY CLAY INCIDENT AT INDIANA YEARLY MEETING, 1842," A LETTER.

BY CHARLES F. COFFIN.

[The following letter regarding a paper in the BULLETIN for Fifth month, 1915, is printed by permission of the writer and the addressee. A few non-essential sentences have been omitted. It is a rare occurrence that so clear a statement, or indeed any statement, could be written by an eyewitness *seventy-three years after* the events described. Our Friend of ninety-four will receive the best wishes of the readers of the BULLETIN.—EDITOR.]

PROFESSOR HARLOW LINDLEY,
Earlham College,
Earlham P. O., Ind.

MY DEAR FRIEND:—I have read with great interest your article in the BULLETIN OF FRIENDS' HISTORICAL SOCIETY OF PHILADELPHIA, of which I am a member, on the Anti-Slavery Separation in Indiana and the Henry Clay incident in 1842. The article shows a great deal of research on your part, and as a whole gives a correct idea of the Separation and of Henry Clay's visit. Some parts of it, however, are quite objectionable, and the quotations you make from the newspapers of the time are wholly unreliable. . . . My brother, Wm. H. Coffin, of Pasadena, and myself are probably the only persons living who could give a full and detailed account of Henry Clay's visit to Indiana Yearly Meeting. I was a young man, twenty-one years of age, living with my father and mother, and my brother was two years younger.

I have written a full account of Henry Clay's visit, and I think you will find a copy of it amongst my papers in your library [Earlham College]. It has been examined and endorsed by my brother William.

The visit of Henry Clay was a notable occasion. He was then the most distinguished man in the United States, known by everyone. My father, Elijah Coffin, was a polished gentleman, and could not omit, when such an individual expressed a desire

to attend our meeting for worship in the morning, to assist him in doing so without any regard to his future life or present view. My father did not keep a coachman, and I acted in that capacity on the occasion; I drove the horses in the carriage in which Henry Clay and my father rode to the meeting-house. When we arrived on the ground, it was a solid mass of human beings—thousands of them, being the Yearly Meeting Sunday and the additional fact of the presence of Henry Clay. It was very difficult for me to get through the crowd; I had to have the horses go on the slowest walk and be very careful to avoid running over someone, as there was a tendency to crowd around the carriage in order to see the distinguished visitor. I drove, however, directly to the north door of the old meeting-house, and my father helped Henry Clay out of the carriage, and was immediately joined by Pleasant Winston, a peculiar and eccentric but very respectable man, brought up in Virginia, but living at that time in Indiana, and a very ardent Whig and friendly to Henry Clay. He rushed forward and took hold of one of Henry Clay's arms, while father had the other, and they helped him through the crowd into the meeting-house.

Father had previously consulted with some Friends, and they thought it best to seat him on the upper seat, where he could be readily seen by all the audience as well as be where he could hear the ministers. Two sermons were preached that day by able ministers—one John Meader, of Providence, and the other Stephen Grellet, an accomplished Frenchman of noble family, and both discourses were able and interesting.

Henry Clay was immediately under the speakers, but turned around in his seat in order to see them. At the close of the meeting, instead of a prominent minister—as is stated in your article—introducing him, it was this same Pleasant Winston, who rushed forward and (very properly, I think) introduced Henry Clay to a number of Friends who desired to speak to him. Of course there were a large number who wished to shake his hand.

Immediately after Meeting, my father escorted Henry Clay to the carriage again, and I drove as directly home as possible; instead of driving around the meeting-house several times to

show off, it was my purpose to get out of the crowd as quickly as possible.

I think the whole incident of Henry Clay's visit, as I look at it now (seventy-three years after it occurred) was wholly unobjectionable, and that the part Friends took in receiving him was simply what was due to a distinguished guest.

In reference to his speech the day before in town, my brother and myself are probably the only persons living who heard it, and who know and remember well all the details of it. It was an eloquent effort, and attracted great attention. I have a condensed summary of it prepared by my brother, who was nearer to him during its delivery than I was.

The incident of the presentation of the petition to him for the liberation of his slaves is properly told in your article, but there was nothing in the whole matter to excite unnecessary comment, excepting the novelty of the occasion and the strangeness of the circumstances which surrounded it.

I also regret that in the preparation of your article you should have found it necessary to quote so largely from the newspapers of the time. One circumstance that you speak of, I think, is wholly incorrect, and that is that Henry Clay was about to leave, "when he came downstairs a considerable number of females, old and young, orthodox and Hicksites, were arranged in a line, along which he passed from one end to the other, giving each an affectionate parting kiss." I think no such circumstance occurred. The young woman, who afterwards became my wife, was a guest in the hotel at the time, and knew all that was going on. There were three bridal couples there, one of the grooms being her brother. When Henry Clay was introduced to them, he promptly kissed the brides. My wife was standing by, and said she was glad she was not a bride, as she did not think it would have been desirable to kiss him.

I will not go over the various quotations you make from the newspapers, as it would be unnecessary; I could only brand them as exaggerated or false.

Recently, when an attempt was made to perpetuate the location of Henry Clay's speech in Richmond, there was no one

living there who could tell, and but one man who had heard it that they could find. It was delivered on a lot then vacant, upon which the Irish Catholic Church now stands; a temporary platform was erected, on which Henry Clay and a number of his friends sat. The grounds were crowded as far as his voice would reach, and even farther. . . .

Very truly your Friend,

CHARLES T. COFFIN.

May 7, 1915, Chicago, Ill.

GEORGE FOX AND SPIRITUALITY.

"The age of George Fox thirsted for spiritual reality. He had found it. Men on all sides were ready to find it as he had. The dales of Yorkshire, and the hills of lake-land, not less than the towns of Midlands, had men in them ready to rejoice in the touch of the spiritual, ready to respond to the movement of the Spirit. See him then arriving on horseback at some farmstead in the hills, or it may be at a country squire's hall. For all his rejection of external aid owing worlds to it. Clad in leather like the Tishbite, what matter that he chose it for hard wear, its significance was quite other. It served him as a friar's cassock served the friar. It struck the note of austere reality. The burning eye, the personality radiating magnetic force, compel men. He gathers them presently into that silence of unified purpose. We can still perceive its psychic powers, its spiritual possibilities, as he leads them, novices though they be, into the inner chambers of their being. From his own tremendous spiritual activity the thought-waves pass from brain to brain. The Spirit descends upon souls tuned to perceive His advent. The story of these early silent meetings is more marvelous than miracle. On one occasion Fox was silent with the people by the space of two hours. Is it any wonder that such a leader could lead where he would? Even that man of iron, the Protector Noll, when he sends for Fox to rebuke him, is moved to admira-

tion and is almost his disciple. Quickly it all crystallized into a system emphasizing such tremendous realities, realities so long forgotten that it is no wonder if mistakes in such a company passed for truth. Here it is, the wonder of wonders, God speaks within the soul, as the Guide and Arbiter of life. He is the Inner Light of every man. Man needs but to be still to hear His voice, or to open the soul's eyes and he may behold Light. Hence grows a splendid perception of human equality and brotherhood, and denunciation of bloodshed and war. Hence, too, a system of worship, the keynote of which lay in the elimination of all outward aids and replacing these by waiting upon the Spirit."

From "The Fellowship of Silence," Chap. IX, pp. 158-160, by Cyril Hepher [a High Churchman]. London, Macmillan & Co., 1915.

BI-CENTENNIAL OF THE NEW GARDEN MEETING—CHESTER COUNTY, PENNSYLVANIA.

The name New Garden was brought to this country from the north of Ireland. It took root first in southeastern Pennsylvania, and has been carried since to settlements of Friends in the south and west.

On the 18th of last Ninth month occurred the 200th anniversary of the establishment of New Garden Monthly Meeting in Chester County. The day proved one of the fairest, and the company of 2,000 that gathered found that the local committee had left nothing undone to minister to the success of the occasion.

The papers and addresses given were all of a high order, and the participation in the program of a company of some twenty children (members of one or the other meeting) added to the interest. Francis R. Taylor, of Philadelphia, gave the main address at the morning session, and the honors of the afternoon were divided between J. Barnard Walton, of George School, and

J. Mason Wells, of Kennett. Two valuable historical papers were given by Sarah M. Cooper and Truman Cooper, and other shorter addresses completed the program.

The first Friends to settle Pennsylvania naturally made their homes near the Delaware, but they quite as naturally soon moved west among the hills, and as early as 1708 sales of land had been made as far back as New Garden.

At this date, or soon after, the Quarterly Meeting at Chester was composed of fourteen constituent meetings, and where New Garden was "set up" in 1715, these nine meetings became parts of it—Newark, New Garden, Nottingham, Bradford, Sadsbury, Dutch Creek, Hopewell, Fairfax and Warrington.

The most prominent Friend connected with New Garden Meeting in the past was Enoch Lewis. Numerous interesting anecdotes were related of him by more than one speaker. Other family names associated with the meeting's history found themselves respected in meetings of the same name in North Carolina and Ohio.

No record of the proceedings of the meeting on Ninth month 18th is to be published, a fact much to be regretted, but the two historical papers have been printed in successive issues of the *Friend* during Ninth and Tenth months. D. H. F.

WILLIAM PENN'S PRAYER FOR PHILADELPHIA.

The Friends' Historical Society of Philadelphia has been engaged this summer in having made, and ready to be properly placed, a large bronze tablet which contains the prayer of William Penn for his city. The suggestion came from Stanley R. Yarnall, and has the approval of Director of Public Works Morris L. Cooke. The proof has been seen by the committee in charge, and it is now before the City Art Jury, who must pass upon it before it can be placed under the tower, at the right side of the north exit from the courtyard of the Municipal Buildings. It is hoped that an early date will see it in place.

The work is being done by Bureau Brothers, of Tioga, and

William Penn's Prayer for Philadelphia · 1684

· · · AND THOU PHILADELPHIA · THE VIRGIN SETTLEMENT OF THIS PROVINCE · NAMED BEFORE THOU WERT BORN · WHAT LOVE · WHAT CARE · WHAT SERVICE · AND WHAT TRAVAIL · HAS THERE BEEN TO BRING THEE FORTH AND PRESERVE THEE FROM SUCH AS WOULD ABUSE · AND DEFILE THEE · O THAT THOU MAYEST BE KEPT FROM THE EVIL THAT WOULD · OVERWHELM THEE · THAT FAITHFUL TO THE GOD OF THY MERCIES · IN THE LIFE OF · RIGHTEOUSNESS · THOU MAYEST BE PRESERVED TO THE END · MY SOUL PRAYS TO · GOD FOR THEE THAT THOU MAYEST STAND IN THE DAY OF TRIAL · THAT THY CHIL · DREN MAY BE BLEST OF THE LORD · AND THY PEOPLE SAVED BY HIS POWER · · · ·

the cost—$300—has been defrayed by private subscription, a very cordial response having been made to our appeal.

The Prayer occurs in a letter written by William Penn as he left the city for England, while still in the Delaware, " from on board the *Ketch* Endeavour, ye [12th] 6th mo., 1684." The letter was addressed to " Tho. Lloyd, J. Claypole, J. Simcock, Ch. Taylor and Ja. Harrison, to be communicated in meetings in Pensilvania, etc., among Friends." Albert Cook Myers, the editor of the forthcoming complete edition of William Penn's Works, writes, " The manuscript has had an adventurous career. After a search of three years, I finally found it in Chile, South America."

The " Prayer " is on the preceding page.

AMELIA M. GUMMERE,
Chairman of Tablet Committee.

Note.—Since the above was in print, it has been learned that the City Art Jury has declined, for unknown reasons, to approve either the tablet or the place suggested. It is believed, however, that a satisfactory location elsewhere will be secured before long. —EDITOR.

BOOKS OF INTEREST TO FRIENDS.

Quaker Women, 1650-1690. By Mabel Richmond Brailsford. London, Duckworth & Co., 1915. Pp. xii, 340. 8½x5½ in. 7s. 6d.

This book, by a non-Friend, is a distinct contribution to Quaker literature. While warmly sympathetic with her subject, the author does not hesitate to record the failings, frailties and even the excesses of these early "Publishers of Truth." In fact, it is likely that she gives quite as truthful picture as an average Friend would. The author has studied her subject carefully and thoroughly, making ample use of the unequalled collections of the Library at Devonshire House, where she had the invaluable help of Norman Penney and his skilled assistants. Manuscript sources as well as printed have been freely consulted.

Elizabeth Hooton, Margaret Fell, Mary Fisher and Barbara Blaugdone have naturally been extensively dwelt upon. Especially well brought out are the lives, travels and experiences of Mary Fisher and Barbara Blaugdone. The story of Elizabeth Fletcher, of Kendal, who began her service in the ministry before she was fifteen, and died, probably as the result of hard usage, before she was twenty, is a pathetic one.

No one can read this book without a deep sense of what an important place women held in the early days of the Society, and how fully their importance was recognized by Fox and the other leaders, notably so in comparison with other denominations of the same day, and even those of a very much later date. The wonder is such a theme has waited so long for a narrator.

Very few slips have been noticed. In speaking of Mary Fisher's visit to New England, the author writes: "She . . . tasted the first fruits of the persecution which was meted out to her fellow-believers, even to the extremes of mutilation and death, by those who were themselves the survivors of the *Mayflower*." It was the Puritans who settled Boston and Massachusetts Bay; neither the Pilgrims, who came in the *Mayflower* and established the Plymouth Colony, nor their descendants, had any hand in the tragedies enacted in Boston, though it is sad to relate that they did make the Quakers suffer severely in almost every way except by death. Again, the writer is hardly fair to Fox, where, in quoting his tribute to Ann Whitehead, she remarks: "Incidentally, the wild eccentricity of its spelling is a proof of the contempt which he frequently expressed for 'carnal learning'" (p. 261). Fox did not have a contempt for "carnal learning," except as a basis for what claimed to be spiritual teaching. This the author herself admits, where, in speaking of the founding of Ackworth School (1779), she says (p. 332): "This was a recurrence to the policy of Fox, who, in strange contrast to his distrust of college training, had established schools

for boys and girls at Waltham and Shacklewell, desiring that they should be instructed 'in whatsever thinges was civill and usefull in ye creation.'" More than this, Fox himself was responsible for "An Instruction for Right Spelling, Reading and Writing, 1673."

It is to be regretted that the index is wofully deficient. But these are minor blemishes in a work highly to be praised.

The Fellowship of Silence; Being Experiences in the Common Use of Prayer Without Words. Narrated and interpreted by Thomas Hodgkin, Percy Dearmer, L. V. Hodgkin, J. C. Fitzgerald, together with the Editor, Cyril Hepher. Macmillan & Co., Ltd., London, 1915. Pp. vi, 241. 7½x5 in.

Of the authors of this attractive volume, two, the late Thomas Hodgkin and his daughter, L. Violet Hodgkin, are Friends; the others are High Church Anglicans or Catholics, as they call themselves. All meet on the common platform of recognition of the Inward Voice and Inward Communion of the Spirit. It is a remarkable book, and one which could hardly have been issued fifty years ago, or even less. "No one of us," says the Editor, "has sought to write as from some common ground, but solely on the basis of his own full convictions. Not even the Editor takes responsibility for the opinions of his different contributors. . . . It is some evidence for the power of that fellowship [the 'Fellowship of Silence'] that Anglican can address Anglican and Quaker address Quaker within the covers of the same book, and each the other, with no proselyting end in view, only the desire to enrich our knowledge of the virtues of silence in prayer, and to know in real sympathy of heart something more of each other's thoughts and prayers."

Quaker readers will find much to dissent from in parts of the book, but more with which to agree. There can be no doubt that the Society needs many of the lessons taught and implied in this volume.

Since the above was written, a second impression has been published with an introduction by the Bishop of Winchester.

Town Planning, with Special Reference to the Birmingham Schemes. By George Cadbury, Jr. With illustrations and maps. Longmans, Green & Co., London, New York, etc., 1915. Pp. xvi, 201. 9x6 in. $3.25.

This book appeared early in the year. While chiefly a study of the conditions around Birmingham, it contains many valuable suggestions and information on the general subject of town planning. Naturally the experience gained at Bournville has been largely drawn upon.

Foundations of National Greatness; a Scheme of Study. By Wm. Chas. Braithwaite, B.A., LL.D. National Adult School Union, 1 Central Buildings, London, S. W. [1915]. Pp. 62. 7¼x5 in. Pp. 62, interleaved.

This little book is designed to aid members of Adult Schools in gaining "a firmer understanding of the foundations of national strength." The study is carried on by the consideration of such subjects as National Consciousness, Spirit of Freedom, Free Institutions, etc., etc. Each subject is introduced by a "thought-compelling quotation," references are made to a few books, and in various ways suggestion is given for thought and study. A list of low-priced but good books is furnished for reference and reading. Though the work is designed for Englishmen, much that is valuable for American students can be gained from it.

The American College. By Isaac Sharpless, President of Haverford College. Garden City, New York, Doubleday, Page & Co., 1915. Pp. xi, 221. 7x4½ in. 60 cents.

This small volume is full of information upon an important subject. It is written in the clear, direct style of the author, and is to be highly commended. Nowhere else can be found a better statement of what the American College—that peculiarly American institution—is. The chapters on "Courses of Study" and "The Function of a College" are particularly valuable at the present time. There might, perhaps, have been a little more direct reference to the colleges of the middle and great West.

Only two typographical slips have been noted; "American's" (p. 126) should be "Americans," and "that" (p. 153, l. 8) should be "than."

Songs of Hope. By Rebecca N. Taylor. Boston, Sherman, French & Co., 1915. 12mo. 28 pp. 75 cents.

This thin volume will be welcomed by many readers of the BULLETIN, as the author is well known to them. The verses are simple, direct and full of feeling.

School Training of Defective Children. By Henry H. Goddard. Yonkers-on-the-Hudson, New York, World Book Co. 8vo. Pp. xii, 97. 90 cents.

Dr. Goddard, a graduate of Haverford College, and a Doctor of Philosophy of Clark University, Worcester, Mass., has given in this book most valuable information and suggestions regarding the training of defectives. Few can speak with greater authority than he. This

is the book for those who wish clear, definite knowledge on the subject, and in moderate compass.

The Present-Day Message of Quakerism. By Charles M. Woodman. Pilgrim Press, Boston [1915]. 7½x5 in. Pp. ix, 106. $1.00.

This volume consists of four "messages given to the congregation, which, week by week, assembled for worship in the Friends' Church in Portland, Maine" [Preface]. They are a clear statement of what may be called the moderate modern view of the "Quaker Message" of today. The subjects are, "The Basis of the Quaker Faith, The Guide of the Quaker Life, The Creed of the Quaker Church, The Field of the Quaker Message." There is much to commend, and little to criticize. If all Friends' Meetings carried out the principles laid down in this volume, the Society would be a far greater power for good.

The Quest for Truth. By Professor Silvanus P. Thompson, F.R.S. Headley Brothers, London, 1915. 7½x5 in. 128 pp. 1s. Swarthmore Lecture, 1915.

This volume is worthy to take a place beside its predecessors. The subject is one which should claim the attention of every thoughtful person. As has been said of it by another, "It is a storehouse of fact, suggestion and illustration, alike edifying and stimulating."

Not the least important feature of the lecture is the statement of the more common "hindrances to the Quest for Truth" which the author gives us: 1, overrespect for venerated authority, and excessive deference to long-established custom; 2, "false humility which blinds men from exercising any independent judgment;" 3, aversion from doubt; 4, "a tendency to temporize, to accept the expedient, rather than share the toil of investigating the evidence;" 5, that which arises from the craving for originality; 6, "carelessness of phrase, inexactness in the habitual use of language, and want of precision and clarity of thought."

The subject chosen is a more general one than others in the same series; it covers a wider field, and naturally the treatment is less spiritual in character. No doubt some will take exception to a few of the lecturer's statements, others will think that there are serious omissions or scanty treatment of important points, but no one can give the lecture a careful perusal without profit.

The Making of a Man. Written under the direction of Richard Mott Jones. Philadelphia, The Dando Company, Publishers [1915]. 7½x5 in. Pp. v, 67.

This little book is by the Head Master of the William Penn Charter School, of Philadelphia. Anything relating to education by a man who has been head of one of the best schools in America for forty years claims attention. The nine brief chapters are full of suggestion. The author, in the Preface, says, "In this little volume I have endeavored to demonstrate the illuminating truth: that science is verifying the precepts of religion; that religion squares with reason, and that the teachings of experience coincide with the teachings of the Gospel." The book is commended to the close attention of teachers, especially the teachers of boys.

"*Friedrich von Logan,*" page 62, line 5, should be Friedrich von Logau.

Elizabeth Buffum Chace, 1806-1899. Her Life and its Environment. By Lillie Buffum Chace Wyman and Arthur Crawford Wyman. Boston, W. B. Clarke Co., 1914. 2 vols. 9x6 in. Pp. xxi, 355; xviii, 373. $5.00.

These volumes have the faults as well as some of the merits of biographies written by near relatives of the one whose life is portrayed. The lack of perspective, the unskilfulness in choosing and rejecting material, the unnecessary details, the personal feeling which causes a failure to recognize that what may be appropriate and acceptable in a social circle is not worthy of perpetuation in a serious book, shows the unpracticed hand on almost every page. On the other hand, the personal, intimate touch adds not unfrequently to the vividness of the portrait. Had the material been more wisely selected, and the whole condensed into a single volume, the work would have been far more effective, as well as more attractive, to most readers.

Those interested in the history of the anti-slavery movement, the early days of Woman Suffrage, and various efforts for the betterment of social conditions, will here find much information. The volumes are well illustrated with portraits.

NOTES AND QUERIES

New England and Philadelphia Yearly Meetings, 1699.—"The Friends & Brethren of Pensilvania have from theire Yearely Meetinge proposed to this Meetinge by our frinds Samuell Jennings & Phineas Pemberton who are now here with us to have A correspondence each with other, either by Epistle or by y^e^ visit of some frinds from hence if it shall please y^e^ Lord to put it into theire harts so to doe $\frac{t}{y}$ soe they may heare of y^e^ Affaire of truth & how truth prospers & for y^e^ mutual comfort and strength of each other & this meetinge hath generally consented with greate freedome it should be soe."

From Minutes of New England Yearly Meeting, 1699.

Epigram by David Garrick.—The writer has several times been asked for the following story, and having come across it in an old newspaper clipping, he sends it to the Bulletin for what it is worth. As Garrick died in 1779, the incident, if true, must have taken place before 1780.

"It was reported in 1835 or 1836, I think, in *The Sheffield Iris,* a paper of the well-known Scotch poet, James Montgomery. The scene was the Quaker meeting-house in Sheffield. The lines were attributed to the pencil of David Garrick, who had been performing in Sheffield. The meeting-house was built on the side of a hill, with the front door and yard facing on one street and the cellar opening on the street below. Garrick, passing, saw the vintner rolling out the casks of wine. He mounted the steps in the alleyway adjoining the meeting-house and looking in saw the Quakers in their quiet 'Fifth-day Meeting.' The incongruity struck him forcibly, and he pencilled on the meeting-house door the lines:

"There is a spirit above, and a spirit below;
A spirit of peace, and a spirit of woe;
The spirit above is the spirit of love,
And the spirit below is the spirit of woe;
The spirit above is the spirit divine,
The spirit below is the spirit of wine.

"The Sheffield Quakers needed no further rebuke. They immediately bought the lease from the vintner, paying him back every penny received for five years' rental, the time the lease had run."

A Singular Bible.—Not long since the writer had the opportunity of examining a Bible

which formerly belonged to a "plain" woman Friend of New York Yearly Meeting in the early part of the nineteenth century. The Bible itself, quarto in size, was published in 1765 by Robert Baskett, of London, an authorized publisher of the Bible at that time. The volume had evidently been well read, but the peculiarity was that the reader had stuck a pin through texts which for some reason attracted her attention. There must have been about two hundred pins thus employed, making some pages look like a paper of pins.

The favorite book was Isaiah, next came Jeremiah, after these Proverbs, Job and Luke. I Chronicles, Ezra, Nehemiah, Esther, Haggai, Zephaniah and Malachi in the Old Testament, and II Thessalonians, I Timothy, Titus, Philemon, I Peter, II and III John, and Jude in the New Testament, had no pins.

The character of the verses thus marked varies greatly, some evidently reflecting the feelings of the reader at the time, others conveying little or no information, and some raising the question for what possible reason they should have been marked.

The general tone of the verses chosen is sombre rather than hopeful, and the great number marked in the Old Testament is a true indication of the general character of the religious thought of the day.

Swedenborgian Bible.—It may not be generally known that Swedenborg rejected parts of the Bible, and so the Bible of the "Church of the New Jerusalem," commonly known as Swedenborgian, omits I and II Chronicles, Ruth, Esther, Job, Proverbs, Ecclesiastes, Canticles, and all of the New Testament except the four Gospels and Revelation.

The True Way of Life.—Edward Grubb has rewritten his little book with this title, noticed in the Bulletin two or three years ago, and in its improved form it can again be recommended as a clear and forcible statement of the pacifist attitude.

Elizabeth Walker at Washington, 1817.—In a brief memoir of this very interesting Friend—daughter of William and Mary Hoyland, of Sheffield, England—there is this statement: "In 1817 after attending Baltimore Yearly Meeting, she traveled through Virginia and North Carolina, having a meeting in the Capitol at Washington on her return." Can anyone furnish full particulars of this meeting?

M. G. S.

William Penn and "Martyr" Charles.—Soon after the bronze statue of William Penn was placed upon the Philadelphia City Hall, it happened that a glass picture of King Charles I was displayed on the plate-glass window

of a neighboring art shop. Some wag, noticing this, wrote the following:

"Quoth William Penn to 'Martyr' Charles,
'You'll scarcely feel at home
Down there upon a window-pane,
While I enjoy the dome.
Let me step down and out, I pray,
And you be patron saint.'
Quoth 'Martyr' Charles to William Penn,
''Tis best to let things be;
They're used to looking up at you,
And they can see through me.'"

Memorial Tablet on Firbank Fell.—In this day of erecting tablets, and celebrating two hundredth anniversaries, an interesting celebration of the kind in England should not be overlooked. No one who has visited the site of Firbank Chapel, four miles from Sedbergh, Yorkshire, and stood upon the rock standing upon which George Fox preached "about three hours" to a great gathering in 1652 (see Journal, Camb. Ed. I: 42-44), can doubt the propriety of commemorating that occasion. The following paragraph is taken from the Journal of the Friends' Historical Society (Vol. XII, No. 3, p. 154), "In connection with the General Meeting of Cumberland and Westmorland Friends, a Meeting for Worship was held at 'George Fox's Pulpit' on Firbank Fell, on June 19 [1915], to commemorate the great gathering at which Fox spoke in 1652. A tablet bearing the following inscription was unveiled:

"Let Your Lives Speak.

"Here or near this rock George Fox preached to above one thousand 'seekers' for three hours on Sunday, 13th June, 1652. Great power inspired his message, and the meeting proved of first importance in gathering the Society of Friends. From this fell many young men went forth through England with the living word in their hearts, enduring manifold hardships as 'children of the Light' and winning multitudes to the Truth."

An attractive print in colors (7½x10 in.) of "George Fox's Pulpit, from a water-color by J. Barlow Wood, was issued in 1913, and doubtless can still be procured from Arthur Simpson, Kendal, England, or through Headley Brothers, London, at about five shillings.

Journal of the Friends' Historical Society.—Since the last number of the Bulletin, two numbers of the Journal of the Friends' Historical Society have appeared. They have, as usual, much of interest. Papers which may be noted in No. 2 are that on "Isabel (Fell) Yeamans," by Charlotte Fell Smith, and "Remi-

niscences of William Forster and Stephen Grellet," by Joshua L. Baily. In No. 3, the two articles on "John Bellers" give much information on a too-little known man. A pioneer in the work of modern education and social service, he deserves far more recognition than he has received.

NORMAN PENNEY.—It is welcome news that Norman Penney, the accomplished Librarian of Friends' Reference Library, Devonshire House, Editor of the Journal of the Friends' Historical Society, of the Cambridge Edition of the Journal of George Fox, etc., who has been recruiting from his long and serious illness has returned home. We hope to hear shortly that he has resumed his work.

THE BI-CENTENNIAL OF WOODBURY MEETING, 1915.—It is cause for rejoicing that the custom of commemorating the establishment of Friends' meetings is becoming general. Such occasions are always socially interesting and profitable. But apart from the social, or even the religious interest, there is this additional good from such celebrations. There is sure to be an historical sketch, prepared with more or less care. This means a searching of records and a bringing together of fragmentary materials often existing in a perishable form. Sometimes it means the penning of personal recollections which in a few years could not have been secured. All this is historical matter quite worthy of preservation. When published in book form, or even in local papers, it becomes a more permanent possession. Such occasions, too, afford excellent opportunities for the serious discussion of Friendly topics and thus contribute to the establishment of higher social and religious ideals.

The Bi-Centennial celebration of the establishment of Woodbury meeting, N. J., was a fair illustration. This occurred on the twenty-fifth of Ninth month, 1915. The meeting is now much reduced in numbers, but a goodly company were present on this occasion. Many of these had some connection by descent or otherwise with members of the meeting in earlier days. It became very evident that day that Woodbury had included in the past a virile stock, the branches of which had enriched many surrounding neighborhoods. Mention of such names as Wood, Cooper, Whitall, Stokes, Tatum, Mickle, Griscom, Lippincott, Lord, etc., brings up visions of sturdy generations of worthy Friends.

Woodbury meeting seems to have started about the year 1682, at the home of John Wood, at a point on Woodbury Creek, midway between the present town of Woodbury and the point where the creek empties into the

Delaware. The name Woodbury is derived from the family name Wood and Bury, in Lancashire, Eng., whence the family came to America.

About 1715 the community of Friends acquired land further up the creek, in the present limits of Woodbury, and built the house now in use. It was doubled in size in 1785, about which time the Friends assembling in it were entrusted with the powers of a Monthly Meeting.

In 1794 "Gloucester and Salem Quarterly Meeting" was divided, and the new Salem Quarterly Meeting included Woodbury, Pilesgrove, Salem and Greenwich Monthly Meetings, while the name Haddonfield came into use for the quarter including the group of Monthly Meetings farther north. W. W. D.

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